

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

FROM THE SANDWICH ISLANDS.

Extract of a letter lately received from Rev. Reuben Tinker, a missionary at the Sandwich Islands, to his friends in Chester, in this County, dated

WAILUKU, Oct. 16, 1833.

"We get along very well, seeing that we are in a heathen country, or in one till lately so; but our clothes wax old, and need renewing oftener than we anticipated. Our family also require all the care and clothing and books, that children at home do. In a year or two, we hope to have a more comfortable house; the one we now dwell in, is after the fashion of the country, being covered with grass, and having no floor but pebbles and mats. We wish to send you a picture, of our place of residence, but we must have time for improving it, as at present it has nothing attractive. It is a retired spot, out of the way, like Montgomery. It is 21 miles from Lahaina, the other station on this island; and we seldom see any of our fellow missionaries, or other white men. Five or six live not far from us.

"In times past, three or four thousands natives were accustomed to assemble here for worship on the Sabbath; now only 800 or 1000. Attention to the means of grace has diminished at all the islands, since the death of good Queen Kaahumanu. Fewer attend meetings and schools, and they read less at home. In some instances old games have been revived, and portions of the ancient idolatry. We do not expect that the religion of Christ and the teachers of it, will be any longer as popular as they have been; as the light increases, opposition will increase. The human heart is here desperately wicked; but we must labor, and leave the results with the Lord. God will make them a willing people, in the day of his power; and you will pray for our success, beseeching others to join you, as we are required to give him no rest, till he make Zion a praise in the whole earth.

"The happy changes that have taken place here, must be regarded as great, when we consider for how short a time the means of salvation have been enjoyed, and how very scanty; there not being books and teachers and preachers enough to supply a small part of the county of Hampden. At present, the number of preachers is increased to 20, but we need 100 more.—And so far from thinking that it is nearly millennium here, the churches must feel that the work is barely commenced, and that their efforts will be required for many years to come.

"The foreign residents increase at Honolulu. The King has sold some land to them lately, and it seems probable that white men will continue to increase, and the natives diminish, as the Indians have in the

United States. But the issue is known only to God, who has all times, and seasons, and hearts in his hands. The tribe of men who shall dwell here in future ages, will be the one from whose existence the greatest glory will redound to their Maker. Three of our number sailed last July for the Marquesas, and arrived safely; and we hope they will be abundantly blessed.

"We hope that, in view of their deplorable condition, you will feel deeply for the millions of heathen, and pray that laborers may be sent among them, full of the Holy Ghost and of faith. You do not fully know how degraded they are, nor how difficult it is to lead them to think and feel and conduct as becomes immortal beings. More must be done by you, before the knowledge of the Lord will fill the earth. Let your sons and daughters be nursed for this great work; let the cattle and the sheep be consecrated to it. We intend to make you a charity-box of the wood of an idol god, with a picture of his image on it. But no outward forms, no curiosities, no appeals to your feelings, will avail much, if you do not heartily love the kingdom of our Lord and Saviour, and find your happiness in extending it.

Springfield Gazette.

From the Western Recorder.

Extract of a letter dated,

RILO HAWAI, Nov. 4, 1833.

I have time and room only to mention a single item of recent intelligence. A mission has been taken to the Marquesas or Washington islands. Three ordained missionaries, Armstrong, Alexander and Parker, with their wives, sailed for these islands on the 2d of July last. The vessel in which they sailed, has returned, and brought information of their safe arrival at Nuhuhiwa, the largest of those Islands, and of their kind reception by the chiefs. About the time they landed, two foreigners, white men, had been killed and eaten on the island. This circumstance did not alarm our brethren, who seem to have strong confidence in the last promise of our ascended Saviour. The situation of the sisters is peculiarly trying. The first inquiry of the natives, respecting them, when they landed, was, whether they were *tahy*; and their lascivious deportment afterwards, continued to correspond with such an inquiry. Our brethren, and sisters there seem to be thrown peculiarly upon the protecting care of their heavenly Father, and the great Director of missions. Surely they need our sympathies and our prayers. But the natives need them still more. Could Christians but once look down into the unfathomable abyss of heathenism, O, then they would pray; then they would feel and act.

Your affectionate brother, F. S. DIBBLE.

From the Sailor's Magazine.

The friends of seamen will rejoice to learn that they have received a very encouraging letter from Rev. Mr. Diell, our chaplain at the Sandwich Islands, from which we make the following extracts:—

OAHU, Dec. 3, 1833.

MY DEAR BROTHER.—Contrary to the expectations which were generally entertained in the summer, we have had a pretty large number of ships at our port this season, though there have not been so many in the inner harbor at one time, as has often been the case in former seasons. About sixty whale ships have been here, of which about thirty have come inside. While so many seamen are in port, we felt the necessity of a larger place of worship than was afforded us by the school house. For two or three Sabbaths a great many seamen went away from the school-house, not being able to obtain seats there. Under these circumstances we made every exertion to get the chapel ready to be occupied as a place of worship before the ships should leave. Accordingly it was dedicated to the service of Almighty God, on Thursday, Nov. 28th.

The members of the mission family, and several of the residents, under the direction of Dr. Judd, kindly assisted in singing several pieces, which gave much interest to the occasion. The king, Kinau, and the principal chiefs, were present, together with a respectable number of the residents, masters of vessels, and seamen. The school, under the charge and instruction of Mr. and Mrs. Johnstone, and which embraces about forty children of the residents, occupied seats on the right hand of the desk. The king, with Kinau and her sisters, occupied seats on a sofa in front of the desk, furnished for the occasion by Capt. Hickney, to whom we feel ourselves under many obligations for the kind assistance he has frequently rendered.

As a part of the exercises I read the instructions delivered to me by the executive committee, just before our embarkation at New London. I knew of no better method to make known the leading features of the object which the Society has in view in appointing a chaplain to this place, and the means by which they wished that object to be accomplished. The sermon was from Luke x. 29. On the whole, a kind interest was manifested by those who were present, and I trust that the unfurling of the bethel flag on that day will become a long and lasting blessing not only to the multitudes of seamen who stop here, but to those also who permanently reside at this place.

Last Sabbath the chapel was opened for religious worship, and a large number both of residents and seamen were present. Since the chapel has been opened, a decided interest has been manifested by the shipmasters and many residents in behalf of our undertaking. Several donations have been received towards finishing the building, and a subscription has been opened for the purchase of a bell. More than half the amount has already been subscribed, and I think there will be no difficulty in obtaining the remainder. It is offered by Messrs. Brinsmade, Ladd, and Hooper, at cost and charges. Mr. Burnham and John are proceeding to finish the lower part of the building, and before another season, we hope to have all things completed, and the reading room and

library opened; thus affording an establishment upon which seamen can look with peculiar interest, giving them a place where they may spend an hour on shore pleasantly and profitably, and where they may listen to the truths which affect their everlasting peace.

My convictions of the importance of having a chaplain at this port, so far from being weakened since my arrival, have been greatly strengthened. There is an extensive field for labor and usefulness presented to the chaplain of your Society at this place. Independently of the great number of seamen who annually visit the port in merchant and whale ships, there is a large resident population, perhaps from two or three hundred, which are embraced in the appropriate sphere of your chaplain's labors. At times I have been cheered by meeting with seamen who are setting their faces Zionward; some interesting cases of decided piety, which lives and diffuses a light all around, have come to my knowledge among the seamen who have recently visited the port. One captain became hopelessly pious during his last cruise upon Japan, and while in port maintained an humble, but consistent walk and conversation, such as becometh the gospel. On the whole we have much reason to be encouraged, and to be grateful in view of the kind feelings expressed by shipmasters and seamen, as well as by the residents, generally, towards ourselves individually and the object in which we are engaged.

I regret to be obliged to close my communication by stating the distressing occurrence of the burning of the ship Catharine, of Salem, a few miles distant in our outer harbor, on the night of the 29th ult.—through the good Providence of God, no lives were lost.

The Lord is kind to me and to my family, though Mrs. Diell's health is not good, yet we have been visited by no distressing sickness. To the Lord we would consecrate ourselves entirely.

Yours, JOHN DIELL.

BAPTIST MISSION IN BURMAH.

We make the following interesting selections from Mr. Kincaid's Journal at Ava.

The King's opinion of Mr. Judson.

Sept. 2. Visited the Governor of the north gate of the palace this evening. I have been at his house, and had some acquaintance with him before; but this evening he talked much about Mr. and Mrs. Judson, showed me the books they gave him, and the room they occupied after being released from prison. Some time ago, he told me the King had inquired where Mr. Judson was, and when told that he was in Maulmein, he said, "Why does he not come here? He is a good man, and would if he was here, teach and discipline my ministers, and make better men of them." I am quite convinced that when Mr. Judson was requested to leave Prome it was just a trick of two or three of the ministers, and that the king knew nothing about it. After I had been at Ava 15 or 20 days one of the *Woongees* delivered me a pretended order from the king, that I was to preach no more to the people, and give no more books; I went home oppressed, not knowing what course to pursue; and while reflecting what course I ought to pursue, a

number of Burmans came in, asked for books and said they wished to hear about God. I gave them books, and while in conversation with them, I felt it my duty to go on in the work; and leave the result to Him whose cause I had come to advocate.

The next day an *At-won-won* declared it was no order from the king. Now the *Woon-gee* denies having delivered that message as the order of the king. He says it was only his personal advice. I have acted openly from the first, in order to ascertain the designs of government towards the mission. I have repeatedly told government men that our duty was to turn all men from idols, to worship the living God. So far I feel that God has prospered our way, and bids us to be of good courage.

Encouragements.

7. On Monday morning, I despatched *Ko Shoon* and *Ko San-lone* for Ummerapoora. They returned in the evening, full of hope that good is to be done in that city. Great numbers listened, and they were not molested by government men. One man who took them into his house, and listened all the time, has followed them to Ava to get more books.

I think of putting up a small *zayat* in that city, so that we may have preaching there two or three days in a week. We have had a good attendance in Verandah through the week, but nothing particularly new has occurred.

9. Two young men, from a district a little to the west of *Toung Oo*, called early this morning to get a few books. Their father had got the View, in Rangoon; several of the neighbors had copied it upon palm leaf; the head man of a Karen village who could read Burman, procured a copy and the villagers frequently assembled to hear it read. I gave them four tracts and an exhortation to worship God who made heaven and earth.

The Governor of the palace.

21. Having been repeatedly invited, I called this evening on the *Meen Woon* (Governor of the king's house.) He said he was an old man, and I was a young man, nevertheless he wished to listen to what I had to say in favor of a new religion. I said, in the first place we must all acknowledge that there is a true God, and that there is a true religion—that all other gods and all other religions are false.

He said, "Yes, this is true, and if all nations were right, they would worship the same God, and walk in the same law; but it is evening, and we cannot reason much to-night; you must come early, take tea with me, and we will look attentively into this subject. Give me your book to read, and I will give you any of the Burman books you wish." Very well, I said, before long I will call, and let us seek after true light, else we cannot know God.—The old man and his lady had much to say about Mr. and Mrs. Judson, called them their relatives, and spoke very feelingly of their sufferings during the war.

Prince *Me-ha-ra* sent his principal secretary for a couple of books. After receiving them, the Secretary begged a book for himself, at the same time saying, "I do not believe in idols; I believe in God who made all things."

25. One of the king's doctors and his lady called about noon, and staid till near evening. The Dr. said he was permitted to approach the golden feet,

and the golden eye had mercifully looked upon him. After exhausting himself in eulogizing the king, queen, and all the members of the royal family, I gave him St. John's Epistles to read. After reading about an hour, he said, "This is wonderful. Have any Burmans become disciples?" Yes. "How many?"

It is impossible to say; they are scattered in different parts of the country, and the number is increasing every year. "How many books do you give away in a day?" We keep no account. "How do you live here; does the king give you rice and clothes?" No; my friends in America, who love God, and desire the Burmans to be saved from hell, give me my rice and clothes, that I may stay here and preach to the people.

Request for Baptism.

27. Mah Nwa Oo, wife of Ko Thla, has asked for Baptism. She is 40 years of age, of a mild and gentle disposition, and a person of good natural parts. She says—"I know it is the true religion, because it takes away my pride, and makes me feel like a little child."

The man mentioned on the 14th has come forward and asked for baptism, but he wishes to be baptized in the night. I said are you afraid to advocate the cause of Christ? "No, I am not afraid; but my family is afraid."

October 1. The man mentioned on the 27th, called, accompanied by his wife. This is the second female that has come expressly for the purpose of hearing the gospel. We hope the gospel may find its way to her heart.

The First Baptism.

13. Lord's day. After a short discourse, we examined Mah Nwa Oo. When asked why she wished to be baptized, she said, it was the appointed road for those who worshiped God. I asked her if she had found the way of life: she said, "Yes, Christ on the cross opened the way of life."

We immediately repaired to the Irrawaddy, knelt down upon its shore, and lifted up our hearts in thanksgiving to Almighty God for the tokens of his divine favor. Mah Nwa Oo was then buried beneath the wave, in obedience to her Saviour's will. How strikingly solemn this hour! How holy is this place! These waters, that have for ages been echoing the song of heathen worshippers, now listen to the voice of prayer rising to the throne of the Eternal! The spire of the royal palace gleams over our heads, the walls of the golden city fling their shadow upon the waters; but we heed it not. The King eternal, immortal, invisible, and only wise God our Saviour, has bid us plant his banners here. If God be for us, who can be against us. Several of the heathen were spectators of this scene; but no one offered the least insult in word or action. Not a breath was heard but the voice of prayer, and the words of the divine commission.

We hope this may be the commencement of good days in Ava. Let waters break forth in this desert; let the wilderness blossom; let the Lord's house be established in the tops of these mountains!

Interesting Conversion of a Buddhist Preacher.

19. On account of some trifling alarm, we have not had so great a number of visitors as formerly; yet we have had some inquirers who appear well.

trust the light is steadily advancing. Six persons at prayer meeting this evening: at the close, Moung Kay (whose name I have not mentioned before) renewed his request for baptism. His mind is clear; Jesus Christ is the only Saviour, and to him he is determined to devote the remnant of his days.

20. Lord's day. After morning service we repaired to the waters of the Irrawaddy, prayed for the coming down of the Holy Spirit on all the towns and villages of Burmah, where the gospel is preached, that those who have become disciples of Christ might be filled with the Holy Ghost, and go forth messengers of salvation to their perishing countrymen. I then led Moung Kay down into the water, and baptized him! O Eternal Father! O benignant Son! O Almighty Spirit! Fountain of Life, of Light, of Holiness! Record thy Name here.—Let Idolatry cease. Let the cross of Jesus triumph. How wonderful is the goodness of God! This man, four months ago, was one of the most popular preachers of Boodism in the Royal City. The sacred books are as familiar to him as every day subjects are to common people. The first time this man ever heard the gospel was from *Ko Shoon* and *Ko San-lone*, in the latter part of June. I sent them into the south part of the city, to occupy a large zayat in which great numbers of people were wont to resort during the day. They found Moung Kay explaining the sacred Pali to a large assembly of venerable old men. These brethren sat down and listened till a favorable opportunity offered to speak. They then said to the preacher, have you heard that there is a God Eternal, who is not, and never was, subject to any of the infirmities of men? "No." There is such a God, and his sacred word is in Burmah. They then read the Catechism and most of the View. The truth pierced his heart. He asked for a book. The fifth day after he threw away his beads; forsook his pagodas; he refused to bow to idols, and made no offerings to priests. He read incessantly till the New Testament was gone through and all the tracts. From the first, the mediation of Christ affected his heart. During one of his visits to me about six weeks ago, he said, "How shall I know that I have a new heart?" I replied, when you love Christ, his word, and his people; when you love holiness, and hate idolatry and all sin: when you feel all this, you may know that you have a new heart. After waiting a long time, he said, "I think I have a new heart; I see every thing different from what I formerly did; every thing is so new that I can hardly sleep or eat."

He is considered one of the most learned men in Ava, and his conversion to Christianity is known extensively over that part of the city where he resides. He is 44 years old, possesses a clear, discriminating mind, and I trust he is destined to be a herald of light over the breadth of this dark empire.

25. The *Me-ha-ra* Prince sent a man to invite me to his house. I called just at evening, and staid an hour; but others coming in, had only a little desultory conversation, as he appears very timid and cautious when his countrymen are listening. He appears to be a very amiable man, and in knowledge is ahead of all other Burmans. He has broken the chains which bind fast the Burman mind, and has learned to think as an independent man.

27. Lord's day, after preaching morning and evening, we sat down to the Lord's table; Mah Nwa Oo, and Moung Kay for the first time received the communion. They are young disciples, but they appear well. May they grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and hereafter be found among the ransomed in heaven.

23. One of the Princes sent to me to-day for the Globes. I sent him one map well shaded and colored. He was much pleased with it, and sent me word he would be happy to render me any favor in his power. I have not, as yet, asked the smallest favor of any government man, except permission to rent a house. The only favor I now ask is to be let alone.

Preparation for Mr. Cutter.

30. Having received letters from bro. Cutter, stating that he is on his way to join us in Ava, I have just procured a house having five rooms. I think it will be quite comfortable for two families.—It seems a most kind providence that I have been able to procure this house. It is the only one in the city that combines any thing like safety and comfort. For the last 6 or 7 years, this house has been occupied by an English merchant, and it is only 15 days since he left it.

Miscellaneous.

From the *Philadelphian*.

DIALOGUE

Between Rev. Nicholas New School, and Rev. Oliver Old School.

Oliver. I have called on you this morning to have some conversation with you.

Nicholas. I am glad to see you, sir. On what subject are you desirous of conversing?

O. I intend to be very plain. It is relative to your sermon yesterday afternoon, from John, at the protracted meeting, in which you affirmed *again and again*, that every sinner of the human family would be saved if they would only repent and come to Christ. And you affirmed that "sinners can come if they will;" and therefore that in this sense, they are able to come. And you left the impression upon their minds that they never will be saved unless they themselves actually come to Christ; making the sinner believe that he can do all this great work himself. Now, young man, I do not think that I speak at all too harshly when I tell you; that you ought to have been ashamed of yourself for such conduct—for thus standing up before a large congregation and contradicting to their face men who have studied and preached the Gospel as many years as you have months!

N. I am sorry, indeed, Mr. O., that I have been the innocent cause of your becoming offended, for I can truly say, that I was far from designing any such thing. But if you will only make it appear, that what I said yesterday was erroneous, or improper to be said on such an occasion, I will yet be ashamed of myself for it.

O. Make it appear!! Why! no person at all conversant with his Bible would want another to make such a thing appear! Is it not said, that no man cometh to me except the Father draw him? and is it not also said, that believing is the gift of God?

N. But Mr. O., such passages make nothing for you, or against my yesterday's sermon; they prove nothing respecting the inability of the sinner; they merely state the obvious fact that no one believeth or cometh to Christ, without the influence of the Spirit; and this fact I fully believe in all its length and breadth. But this fact does

not prove that the sinner is *naturally unable* to come, but merely that he *will not*; or is *morally unable* because unwilling.

O. You have just got into the way of turning and twisting the Scriptures to suit your own views, like Duffield and others. But I am not yet done with my remarks on your conduct yesterday. Your conduct was *very* censurable! After you had preached, and called out those that were anxious, in conversing with them, you said that it was no use to be concerned and anxious, unless they would come to Christ; and that they were grieving the Spirit so long as they remained without believing in him; that, although they were anxious they were no nearer Christ than if they were careless, so long as they did not come to him and repent of their sins.

N. I am fully persuaded that what I said yesterday was not at all contrary to the word of God; though I think it a vain attempt to try to convince you of this. But—

* O. It would be, truly, he! he! he!

N. But as you have preached and studied the Gospel so much longer than I have—and as you condemn in *toto* the course I pursued yesterday, allow me to inquire, How would you have acted under similar circumstances? What would you have said to careless sinners; and what directions would you have given the anxious?

O. *A-hem! hem!* [hawking and spitting.] Why, I should have told them very differently from what you did, I assure you. I would have told sinners that it was not God's fault that they were unable to repent, but that it was their *own fault*, [getting up and going to the door to throw away a *chew of tobacco*.] And I would have told the anxious, that they must *use the means, and wait*: and "if it tarry," as St. Paul the Apostle says, "*wait for it*," and also that they must *persevere*: and that God would never have convinced them that they were sinners if he intended they should be lost. And this is the method, *young man*, that we adopted *before* you were born, or any of those that belong to that Second Presbytery of Philadelphia, which I presume have taught you that it would show a spirit of independence not to regard what *old people* say.

N. I think, my venerable brother, that it would show a better spirit in you to drop such reflections as these on my brethren and myself. Permit me to inquire—What do you mean by *using means*? What are those means which the anxious sinner must use in order to obtain eternal life?

O. *What are the means*? Why I am surprised at the question!!! They are the means which God has appointed in his word. The sinner must *pray* and *wait*, and *pray again*; and read the Bible, and attend regularly on divine service, and converse with Christians, and there is no doubt that God will then give him repentance. But you—you have grossly departed from the Confession of Faith and the Bible, and—

N. If I understand you, then, I should have told sinners to *use means*—*pray*, &c. instead of telling them to *repent* immediately.

O. Yes, that would have been right. But as you admit that sinners never repent without God first gives them his Spirit to help them, where is the propriety of telling them to do what you know they never will do?

N. Well, to come to the point, I would ask, Do you, when you tell sinners to *use means*, *pray*, &c., mean that they *ever do* or *ever will pray aright*, without the Holy Spirit is first given them to aid them to do so?

O. What was that you said? I was not just then listening.

N. Why, when you tell a sinner to *pray*, do you mean to intimate by it, that an impenitent sinner over

does, or ever will *pray aright*, without God gives him the Spirit? If you do, you go a vast deal further than New School men are willing to go; but if you admit that they never will, *where is the propriety of telling them to do what you know they never will do*?

O. [Looking out of the window.] There! I'm afraid my poor horse will break his bridle. Poor fellow! he has been standing there so long: If I had time to stop a little longer, I would soon convince you of the absurdity of what you say. But I hope my young friend, that, for the future, you will be more modest. And don't get up before preachers of the Gospel so much your seniors, and contradict them to their face. I should not have expected it of you! Good morning. W.

THE TWO GREAT DISSENTERS, BAXTER AND BUNYAN.

Richard Baxter, one of the most acute and learned, as well as pious and exemplary men of his age, was the most celebrated divine of the Presbyterian persuasion. He was so well known for his moderation as well as his general merit, that at the Restoration he was made chaplain to the King, and a bishopric was offered to him, which he declined, not because he deemed it unlawful, but because it might engage him in severities against the conscientious, and because he was unwilling to give scandal to his brethren by accepting preferment in the hour of their affliction. He joined in the public worship of the Church of England, but preached to a small congregation at Acton, where he soon became the friend of his neighbor, Sir Matthew Hale, who though then a magistrate of great dignity, avoided the society of those who might be supposed to have influence, and from his jealous regard to independence, chose a privacy as simple and frugal as that of the pastor of a persecuted flock. Their retired leisure was often employed in high reasoning on those sublime subjects of metaphysical philosophy to which they had both been conducted by their theological studies, and which indeed few contemplative men of elevated thought have been deterred by the fate of their forerunners from aspiring to comprehend. Honored as he was by such a friendship, esteemed by the most distinguished persons of all persuasions, and consulted by the civil and ecclesiastical authorities in every project of reconciliation and harmony, Baxter was five times in fifteen years dragged from his retirement, and thrown into prison as a malefactor. In 1668, two subservient magistrates, one of whom was steward to the Archbishop of Canterbury, summoned him before them for preaching at a conventicle. Hale, too surely foreknowing the event, could scarcely refrain from tears when he heard of the summons. He was committed for six months, and after the unavailing intercession of his friends with the king, was at length enlarged in consequence of informalities in the commitment. Twice he afterwards escaped by irregularities into which the precipitate zeal of ignorant persecutors had led them. Once when his physician made an oath that imprisonment would be dangerous to his life, he owed his enlargement to the pity or prudence of Charles II. At last, in the year 1685, he was brought to trial for supposed libels, before Jeffreys, in the Court of King's Bench, where he, whose misfortunes had almost drawn tears down the aged cheeks of Hale, was doomed to undergo the most brutal indignities from Jeffreys.

The history and genius of Bunyan were as much more extraordinary than those of Baxter, as his sta-

tion and attainments were inferior. He is probably at the head of unlettered men of genius: when other extraordinary men have become famous without education, though depressed by poverty, they were not like him sullied by a vagrant and disreputable occupation. By his trade of a travelling tinker he was from his earliest years placed in the midst of profligacy, and on the verge of dishonesty. He was for a time a private in the parliamentary army, the only military circumstance which was likely to elevate his sentiments and amend his life. Having embraced the opinions of the Baptists he was soon admitted to preach in a community which did not recognise the distinction between the clergy and laity. Within five months after the Restoration he was apprehended under the statute 25 of Elizabeth, and was thrown into prison at Bedford, where he remained for twelve years. The narrative of his life exhibits remarkable specimens of the acuteness and fortitude with which he withstood the threats and snares of the magistrates, clergymen, and attorneys, who beset him, and foiled them in every contest of argument. In the year after his apprehension he made some informal applications for release to the judges of assize, to whom his petition was presented by his wife, who was treated by one of them, Twisden, with brutal insolence. His colleague, Sir Mathew Hale, listened to her with patience and goodness, and with consolatory compassion pointed out to her the only legal means of obtaining redress. In the long years which followed, the time of Bunyan was divided between the manufacture of lace, which he learned in order to support his family, and the composition of those works which have given celebrity to his sufferings. He was at length released, in 1672, by Barlow, Bishop of Lincoln; but not till the timid prelate had received an injunction to that effect from the Lord Chancellor. He availed himself of the indulgence of James II, without trusting it; and died unmolested in the last year of that prince's government. His *Pilgrims Progress*, which at first found readers only among those of the Calvinistic persuasion, gradually emerged from this narrow circle, and at length rivalled *Robinson Crusoe* in popularity. His genius subdued the opposite prejudices of Johnson and of Franklin, and his name has been uttered in the same breath with those of Spencer and of Dante.—*Sir James Macintosh's History of the Revolution in England.*

From the Western Recorder.

FACTS—POPERY.

Ma. Editor—I lift my pen, not in anger, but with a firm conviction that it is time the people of these United Should be made acquainted with the truth; with the scenes that are passing in their very midst, and yet almost entirely unobserved.

I confess I feel much on this subject, and perhaps may express myself warmly; but I offer no apology. When I see my country threatened by a power nourished in her very bosom; her free institutions ridiculed; her officers, from the chief magistrate to the lowest in the nation, pronounced "*anathema maranatha*;" her liberty of thought, and the uncontrolled power of the press, pronounced as "*execrable*" and "*detestable*;" her enlightened and free people falling indiscriminately under the generous appellation of "*ignorant people*," "*darned heretics*," and her religion as a "*devilish and damning delusion*:" I say, when I see all this, I can make no apology for warmth. "Twere treason to be tame!"

But I will tell my tale. In this city (Utica) lives a man, a native of a popish country, who has been attacked and severely wounded by the Catholics, simply because he was a Protestant. He has given a written statement of the facts; but is unwilling they should go before the public with his name attached to them; for the reason, as he solemnly asserts, that he should be afraid of his life.

In Oneida county, the Papists have attempted to murder a Protestant, "*because he was a heretic*." He was pursued by them, and escaped only by fleeing into the house of a friend.

In Oswego county, they attempted to take the life of a young lady who had renounced their faith, and she was saved by the interposition of the villagers.

A gentleman, living in Detroit, who has recently visited this city, asserts, that Papists in that city have declared themselves afraid to renounce their faith, as they know death would be the inevitable consequence.

Papists in this city have already manifested the spirit which characterized them in centuries which have passed, demonstrating most fully that the 'immutable church' is the same now that it ever was. One of their communion (a female) said of the "*d—d*" Protestants, "that she wished 'they were all in Ireland, where they could be put in a hole together.'"

A protestant lady of this city, during a severe illness, sent her child from home. The family to whom the child was sent were Papists; and during the stay of the child, the woman, unknown to the mother, took the child to the priest, and had it baptized after the popish forms. The god-mother of the infant now claims the child as *her own*.

I have more to tell, but will reserve it for another chapter.

I feel no hatred to the Papist. His liberty and privileges are as dear to me as my own; but if they will use physical force, and attempt to brow-beat us down, I hesitate not to say, that they should be treated with firmness, and should be met promptly.

LUTHER.

HAPPY ILLUSTRATION.

I remember that on my return to France, in a vessel which had been on a voyage to India, as soon as the sailors perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. 'Some looked at it wishfully, without the power of minding any thing else; others dressed themselves in their best clothes, as if they were going that moment to disembark; some talked to themselves and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays, their fathers, their mothers, their wives, their children and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain a man on board: they all sprang on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are dearest to us, and who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an

end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom therefore that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and in the meantime, let us fulfil with cheerfulness and patience what belongs to our present condition.—*St. Pierre.*

Encouragement to Bible Distributors.—We have just received from the Rev. G. B. Davis, agent of the American Bible Society, the following interesting statement:

During the recent general distribution of Bibles, two or three French Bibles were placed in the hands of persons unable to read the English language, in Washington county, in this State. One of them fell into the hands of a gentleman of some influence in the settlement, who had been educated in the Roman faith. He became interested, and prosecuted the study with increased diligence, until, convinced of his former blindness and stupidity, he fled for mercy to a Saviour. Having obtained peace in believing himself, he conversed with and read the Bible to others in the same circle and condition in life. And the Lord rewarded his labor of love, by permitting him to see from ten to fifteen of his friends and associates possessing the same hope with himself. They are connected now, says our informant, with the Methodist, Baptist, Cumberland and Presbyterian churches of that vicinity.

Here is a revival of religion through the silent instrumentality of a Bible distributor—God having made his own Word more powerful than many a long, protracted argument, or eloquent discourse.

St. Louis Observer.

From the Pastor's Journal.

WRESTING THE SCRIPTURES.

Furnished by a Clergyman.

"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."—2 Peter, iii. 15, 16.

The wife of a Universalist rose in the morning in usual health, but fell down, apparently in a fit, and immediately expired. The bereaved husband sent to a neighboring town for a preacher, to attend the funeral, of the same sentiments; but being disappointed he obtained one of a denomination that profess to believe Universalism is of dangerous tendency. The preacher's text was, 2 Thes. v. 9: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The first point was, as to the limitation and extent of the negative and positive positions of the text. Of whom is this statement made? Of the apostles, the Thessalonians, and all other Christians merely, or of all mankind? The preacher took the latter ground: or in other words, came to the conclusion, that God had appointed all men to obtain salvation. In support of this position, the most prominent argument used was embodied in a number of observations concerning the use of the words *we* and *us*; it was asserted, one was used when the meaning was limited to the apostles and other Christians; the other, when the application to all men was intended. Was not this "wresting the Scriptures," by the "unstable and unlearned," to avoid a point hard to be under-

stood in Paul's Epistle? A schoolboy knows that these are the nominative and objective cases of the same word; and to assert that one meant more than the other, is as absurd as to assert that two and two are more than four. This appeared the more preposterous in one who made such remarks upon Latin, Greek, and Hebrew, as would lead unlettered hearers to infer these languages had been almost as familiar as the alphabet. Was not this what Paul denominated walking in craftiness, and handling the word of God deceitfully? Now, when it is known that among the mourners there was an intelligent son, but a professed Deist, and that he and others could not avoid seeing on what an argument Christian salvation was made to depend, it will be better realized how much mischief may be done by an unfair, a dishonest, or an illiterate preacher; it will cease to be strange that scepticism should follow in his wake.

VERITAS.

THE LITTLE BOY'S CARE OF HIS SHEEP.

[Furnished by a Clergyman, and enclosing the donation of \$135, to the A. H. M. S.]

When W. T. T. was a little boy, his grandfather gave him two little sheep; he was very fond of them, and provided for them with special care. He did not sell them, but leased them, and in such a manner that they would continually increase. Instead of two, he soon had four, and then eight, and afterwards sixteen, and so on till they finally, without any expense to him, amounted to about 100 sheep.

His intention was, to devote all that he might gain from his flock of sheep to some great and good object. He remembered what the Great Shepherd has said feed my lambs, and feed my sheep; and as multitudes in the great valley of the Mississippi are now wandering as sheep without a shepherd, and W. T. T. has been called, as we trust, home to glory, his sheep have been sold, and the avails, \$135, are now devoted, through the A. H. M. S., to carry the wishes of the Great Shepherd into execution, over that interesting portion of our country.

Will not every grandfather who has a few sheep or lambs, give one or two to his little grandsons, that they, when he is dead, may take care of them and by the fruit of their increase, extend the great and good Shepherd's care over multitudes that are now wandering from his fold, and thus bring them back and gather them in; and so continue, till all the sheep he has shall be gathered in, and there be one fold and one shepherd. Then, though they walk through the valley of the shadow of death, they will fear no evil—his rod and his staff, they will comfort them; and on the heavenly hills, they will rejoice together, and by the Great Shepherd will be led forth to fountains of living water, and all tears wiped away from their eyes.—*Pastor's Journal.*

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

Pride is an abomination in the sight of God, and the judgment is just upon us, when the subject of our vanity becomes the occasion of our ruin.

Diogenes being asked, how one should be revenged of his enemy; answered, By being a virtuous and honest man.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 2, 1834.

UNIVERSALISM.

The facts alluded to in the following communication were related to me while spending a few weeks in Southampton a short time since. Your better judgment in regard to the publication will be cheerfully assented to.

S. C.

For the Religious Intelligencer.

"THE HOPE OF HIM IS IN VAIN."

Death often furnishes clear and decisive tests of man's hope for eternity. Then earthly lusts and pleasures vanish, and leave the mind unshackled from worldly cares. A future state of existence engrosses the whole attention. Then the baseless fabric of every vision of the carnal heart flees away. How important then, that we examine our hopes for eternity! I wish therefore to add one more to the many instances of the folly and worthlessness of false hopes.

J. F. F., who died in our village a short time since, was for many years a believer in the doctrine of universal salvation. He thus quieted his conscience and lulled his fears until brought upon his death bed. His "frail reed then broke—the staff upon which he leaned pierced his hand."

When he became conscious that he should not recover, and reflected upon his past life, the day of judgment and his final doom, he then *felt* unprepared to die. A thrill of horror seemed to seize upon his soul, and forced him to cry out for agony of spirit. He desired that his Christian neighbor, who was a deacon, might instantly be called in. When the deacon arrived, he said to him, speaking of his present views and feelings, "Universalism will do to live by, but it will not do to die by." He then distinctly renounced his belief in the doctrine of universal salvation, and besought Jesus Christ for mercy. Whether he sought the Lord in sincerity of heart, the day of judgment can alone disclose. In a few days he died, leaving his friends only the gloomy and uncertain hope of a death-bed repentance. And I would entreat all who vainly hope that universalism will enable them to meet the king of terrors with composure, and a just God with acceptance, to take warning and flee to Christ, who is the only sure refuge. For let all be assured, that though infidelity and error may do to live by, they will not do to die by. S. C.

Southampton, Mass.

For the Religious Intelligencer.

THE BACKSLIDER.

One of the greatest hindrances to the church, in her endeavors to revive the slumbering spirit of benevolence, is the "backsliding professor." He stands before the church and the world a monument of weakness, and indecision. He dampens the energies of the Christian, and is an object of ridicule and contempt to impenitent and irreligious men. Whatever may be the opinion of the world in regard to religion, they look upon a "backslider" with little respect; yet his conduct gives them an opportunity to gain-say, and misrepresent the religion which he once hoped, had begun

to "work a good work" in his soul. Indecision in any undertaking is a mark of weakness, and justly merits contempt and pity.

The first step in the course of the "Backslider" is to compromise with the world. He is placed under circumstances where duty calls him to oppose some worldly interest; he wistfully looks at both sides of the subject; he dislikes to act contrary to the dictates of conscience, yet the worldly interest is too valuable to relinquish, and thus wavering, he becomes a tool for Satan, and chooses both, forgetting, that we "cannot serve God and mammon." When the first step has been taken in any sin, unless repentance is immediate, the second step becomes comparatively easy. O that we could see ourselves as others see us, from how much sorrow and pain would the church of Christ be relieved!

My object is not to point out the course of the "backsliding professor," but briefly to show the injury he brings upon the church. At the prayer meeting he is present, imparting a coldness and languor to the exercises of devotion. For how can the Holy Spirit be granted, where no prayer of importunity ascends from the heart? He seats himself around the table of his ascended Saviour, and there, while every other Christian feels his own unworthiness, and asks for quickening grace, he is dead; and stands between his brethren and their God—like Jonah he brings the punishment of his own sins, upon his fellow travelers.

But the most awful side of the subject is yet to be uncovered; the effect of his conduct upon his impenitent and would be Christian associates. Oh! if there is any sin, by the commission of which, the Holy Spirit takes its final flight from the soul, has not the "backsliding professor" sufficient reason to fear that he is given over of God?

Impenitent men are always on the alert, to grasp some excuse to buoy them up in their sins. Among the thousand excuses they urge, the most prominent is founded upon the conduct of professing Christians. Let the "backsliding professor" look around him, and see the companions with whom he is playing a destroyer's part. Having once tasted as he thought, the joy of pardoned sin, having renounced the world, and chosen God as his supreme delight—having joined himself to the church of Christ—in short, having said by his conduct, that he believed the whole system of grace to be complete, he now gives the lie to all his professions. Clothed in the robes of the Christian, he is hastening to the grave, and hearing in his train, hundreds of his fellow men, who were deceived (not innocently) by his false covering.

If any, who are conscious of their guilt as "backsliders," peruse these brief remarks, to you I would say, "crucify not your Saviour afresh." Live no longer a reproach to religion, an opposer to revivals of religion, a stumbling block to your companions, a libeller of your God. Let it not be said of you, that you "put your hand to the plough and looked back." But henceforth retrace your steps, and aided by your own exertions, by the prayers of Christians, and the mercy and forbearance of God, become what you hoped you once was, a child of God, an heir of heaven. Do not, as

Judas, deny and betray your Lord; but like Peter, remember the words of Christ, "whosoever denieth me before men, him will I also deny before my Father and before his angels," and "go out and weep bitterly."

ALPHA.

DR. BEECHER'S ADDRESS.

We have heard of those who can be eloquent upon nothing. But Dr. Beecher's eloquence carries conviction with it by the power of truth. His discriminating mind leads him in a new track, and he often goes ahead with the boldness of a champion. In the following address delivered at a Colonization meeting at Cincinnati, (which we are obliged to abridge for want of room,) he has given the true character of the Colonization Society.

There can be no doubt that slavery, through the world is destined to cease. Man was made to be governed by reason, conscience, and the laws of heaven; and the signs of the times announce, that the day hastens, when every yoke shall be broken, and the oppressed go free. The illuminations of science, the contributions of art, the diffusion of knowledge, the principles of liberty, the power of public sentiment, and the example of prosperous self-government are revolutionizing the world.

In our own country, it is manifest that slavery must terminate quickly: and we trust that before the close of the present century, the reproach will be wiped away.

Our free institutions, public sentiment, the climate, and the depreciation of slave labor in some states—in others, the exhaustion of the soil, and in all, the growing knowledge, impatience, inability and peril of the slave population—the increase of emigration, from considerations of conscience or fear or necessity, and the existing or fast approaching emancipation of the colored race in the Islands, in Mexico, and in many of the non-slaveholding states, all declare the termination of the relations of master and slave to be near.

But as all past great changes in society have been accomplished by providential instrumentalities, it is time that the chosen instrumentality should begin to be developed, in the extended and extending association of the colonization and abolition societies, which, though like opposing clouds they seem to be rushing into collision, will, I doubt not, pour out their concentrated treasure in one broad stream of benevolence—like rivers, which ripple and chafe in their first conjunction, but soon run down their angry waves, and mingle their party-colored waters, as they roll onward to the ocean.

I rise, therefore, not as the exclusive partizan or opponent of either of these societies, but to say to them, as Joseph said to the sons of Jacob, "See that ye fall not out by the way, for ye are brethren."

It is not to be expected that either of them, in the novitiate of their being, will be able to escape mistake, and defy criticism. It does not lie within the compass of human faculties, to plan and execute with infallible foresight and wisdom. Society must continue in barbarism if we reject improvement except on condition of consummate perfection. It seems also impossible to rouse the mass sufficiently for great undertakings without a heat which ignites the most ardent temperaments, to explosion and irregular action, throwing back repel-lancy on the main body. One of the greatest vexations which Luther and other reformers had to encounter, was the indiscreet zeal of this class of minds. The cause of liberty, in the early stages of our revolutionary struggle, was dishonored by patriotic tory hunters, of tarring and feathering memory. In great revivals of religion, men of this temperament do often great good, and yet in such a manner as to do sometimes more hurt than good. The cause of benevolence, then, in ameliorating the condition of men, is not to be made

accountable for those mistakes and indiscretions, which the greatest care cannot wholly avoid in novel experiments and great movements of the human mind. I would not, however, embalm and canonize mistakes and imprudence, because found always with great and benevolent undertakings. They stand out on the page of history, for warnings, and not for daring and reckless imitation.

No doubt the great providential work for which the Colonization Society is raised up, lies in Africa—compared with which all the good accomplished in this country is merely incidental, and as a drop of the bucket in the ocean. The wrongs of Africa are to be redressed, her darkness exchanged for light, her sighs and tears for songs of praise, her long captivity, for glorious and never-ending liberty.—What men meant for evil, God meant for good; and the accomplishment of his comprehensive plan will at last cause the wrath of man to praise him in the civilization and Christianization of Africa.

By the hands of the colonists he is beginning to scatter the pirates which infest her coast, and extinguish the fires of her dark interior, and bind up her wounds, and bid her rise to the community of nations, whose God is the Lord.

At the time the Colonization Society was formed, a simple missionary establishment could not have been originated and sustained even in our own country. The missionary spirit was not sufficiently up, and denominational prejudices and sectional jealousies, and irreligious aversions would have defeated the effort; but heaven saw what was needed, and raised up Mills, to pass with silent, miraculous perseverance through the southern states, asking questions, collecting facts, sounding feeling, giving light, and preparing the affinities for a coalescence, at the proper time. He explored Africa, and by the sacrifice of his life, organized the band of her deliverers, and opened the way for her salvation. The Colonization Society is the offspring of his prayers and wisdom. It assumed what at that day none questioned—the impossibility of expatriation. That may prove to be true, or it may not: the subject is as yet unsettled: a matter of theory and argument, and not of experience; but to have preached emancipation then, as plainly as it has since been urged in the legislatures of slave holding states, would have consigned the society to contempt and ineffectuality. But, heaven-directed, it moved on—and called up attention, excited hope, awakened conscience, diffused information, and extended discussion; secured confidence, collected resources, proposed and executed plans of colonial establishment, until success itself outran the capacity of efficient management, and threw back the reaction of a temporary embarrassment, and produced the conviction that in the vast movement, a division of labor was indispensable. That a home department to superintend the work of emancipation and moral culture was indispensable—while the civilization and Christianization of Africa, by colonial establishments, should absorb the interest and effort of the Colonization Society.—And He who seeth the end from the beginning, has called into being another institution, disposed, and if wisely directed, abundantly able to do the work. Both, we believe to be the offspring of providential wisdom and benevolence—inclining men of devoted zeal to consecrate themselves according to their respective views and preferences to one or the other department of this glorious work.

They are distinct departments. They are ample. They are of urgent necessity, and do not of necessity interfere with, but mutually aid one another. The demand of Africa upon us is imperious and must not be disregarded or postponed.

Both associations are agreed in most of the great principles which command the entire subject—

That slavery is wrong, and a great national sin and

national calamity, and that as soon as possible it is to be brought to an end. Not however, by force, nor by national legislation, nor by fomenting insurrection, nor by the violation of the constitution, and the dissolution of the union; but by information, and argument, and moral suasion—and by the spontaneous efforts of the slaveholding states. Nor are they of necessity antagonistic societies in practice.

It is not necessary that the Colonization Society should be or claim to be an adequate remedy for slavery. Her great and primary object, is the emancipation of Africa, while she anticipates as an incidental result, the emancipation of the colored race at home. But if time has disclosed what she could not foresee, she may bow submissively to the providential view of heaven.

If in the urgency of her early arguments, she has spoken in terms of undervalued depreciation of the free people of color, her most devoted sons have acknowledged the mistake, and are disposed to repair the injury. If she has insisted too peremptorily, that emancipation can never, in any circumstances, take place on the soil, she may quite consistently waive the discussion of that point, and leave to heaven and time, the manner of abolition of slavery. The Colonization Society does not denounce the slave-holder, because it would not facilitate, but hinder her work; but her silence does not prevent others from doing it, if it seems good in their sight. If the effect of colonization would be to increase the security of slave property, the effect would be only temporary and limited, and more than balanced by the general and more permanent good, for the diffusion of light and argument, which she could circulate where the agents of abolition could not come. Every instance of abolition for colonial purposes, attracts notice, and produces discussion, and carries a new appeal to the conscience of the slave-holder, and new hope to the bosom of the slave. The Colonization Society need not insist that the entire colored population shall be emptied out upon Africa; nor is it necessary that the Abolition Society should insist that none should go thither. Is it indispensable, to the emancipation of the sons of Africa, that their mother country should sit in darkness, and drink blood amid the terrors of paganism and the slave trade till all her exiled children are emancipated? Must her sons be taught to harden their hearts against her, till the entire reproach of slavery is wiped away? Is no compassion to be moved, no prayers to be offered, no missionary spirit to burn, no sorrow of heart to be felt for kinsmen according to the flesh in benighted Africa? Is there no obligation on Christians of the colored race, to volunteer for the introduction of Christianity to the land of their fathers? Where then is the necessity of a collision? The Colonization Society is not required to insist on its exclusive efficiency to put away slavery; and the Abolition Society is by no peculiarity of wisdom or foresight, authorized to insist that slavery shall terminate only in one way, and by their own single instrumentality.

Great moral events can never be accomplished by single causes, and God has never set his seal to all parts of any complex human plan.

Our brethren may be right, that the slave states will, in some form, emancipate on the soil. But can they compel them to do it by a moral embargo upon the emancipated? Can they do it by sealing hermetically the crater, while they augment the intensity of the fires within?

And were it possible to burst every chain upon the soil, and force the tide of prejudice, to an equality of intelligence and estimation, is it the most expeditious way to accomplish their elevation?

How long would it take to bring up to a mediocrity of intelligence and secular prosperity the lowest class of our white population? It is a work which turns the destiny of our nation, and in which we toil almost

without perceptible progress. But there are greater impediments to the elevation of the free colored people: and what if it be prejudice, is there any thing more unreasonable and obstinate? and what if it be wicked, is it less obstinate because it is criminal?

Besides, the colored race lacked but half a million of our number, when our national existence commenced. And why should a nation so distinctly marked, be scattered among so many repellances among the whites?

Ought they to be satisfied with an elevation so slow, and privileges so meagre and doubtful, compared with the blessings of a distinct nationality?

The controversy rages, as if every thing turned on the question of African colonization, or emancipation and elevation among the whites.

But by what authority do we limit the Almighty, and tie down the destiny of the colored people to a condition so low compared with the blessings of a nationality? And is there not land enough on this western continent for a colony of colored people, and if the whites can be brought to nurture them in their bosom, would they refuse to them the blessings of an associated residence? We trust our colored brethren will take more comprehensive views in respect to their nation than those which would compel them to rise against the greatest possible obstacles, to a doubtful mediocrity, while the great body of the people continue literally servants, though nominally free.

In our efforts to elevate the condition of the colored people, we owe it to ourselves and to them to avoid the consequences of a too precipitate approximation. They are not qualified to bear it with humility and discretion, and its injurious effects on them will but serve to confirm the prejudice against them and against our benevolent efforts for their good. It revolts also public sentiment on this subject, which need not be outraged, and cannot, with impunity, be set at defiance. The prejudice of color is doubtless the result of condition and character. Had Africans been the oppressors, and Americans the slaves, white complexion and straight hair would have been the badges of servitude and the occasions of prejudice; but since prejudice is the result of condition and character, it is invincible till the causes which created it are removed. If condition has created the chasm, the affinities of intellectual and moral character can alone fill it and produce a reasonable approximation. In this way only has it died away in Europe and other places, where color, coupled with talents and moral worth, is no obstruction to social and civil intercourse; and all attempts to hasten approximation without these intervening qualifications, will but augment prejudices and repellances.

It is alike obvious, that all attempts at emancipation should be conducted with kindness of manner and courtousness of language. The evils of slavery are such as make it easy to awaken sympathy and rouse up indignation, while the means of their most felicitous removal are those of meekness, patience, and untiring effort.

The importance of the cause affords no dispensation from the laws of prudence, or justification for heaping hard words upon the head of the slave-owner. It is he who must emancipate the slave; and he, by our instrumentality, will do it only as we conciliate and convince him, instead of rousing up his pride or anger. If it is his duty to emancipate them in the shortest practicable period, and if by our rashness we rouse his indignation and protract his bondage, we are partakers in his sin.

In this connection, I may say that we ought, by no means, to denounce one another as the abettors of slavery, because we do not accord in all respects as to the ways and the means of accomplishing emancipation.

To denounce, therefore, all those who do not accord with us, as the patrons of insurrection, on the one hand, and the abettors of slavery on the other, proceeds on

the modest assumption that every jot and tittle of our judgment is infallibly right, and the smallest deviation, a justification of war.

Such are the conclusions to which a long and careful observation has brought me, and I cannot but hope that they may commend themselves to the judicious of all classes, and avert the calamities of a ruthless controversy. But should this hope not be realized, and the unrelenting war of extermination be turned upon us, then, mournful as the alternative may be, we stand, with great kindness, (for many of our opponents are among our most esteemed friends,) but with unalterable decision, for the protection and deliverance of Africa. Having doubled and quadrupled our zeal and prayers and contributions and efforts, we persevere till age ebbs the current of our warm blood and lays our head low in the dust. We feel assured that God has called us to build up the desolations of that dark continent, and we cannot believe that he has forbidden us to finish, what he called us to begin.

The prayers which have been offered, the substance which has been given, the sacrifices of life which have been made, the territory which has been gained, the experience required, the confidence of the natives secured, the elements of civil and religious institutions brought together, are not recklessly to be thrown away. That it should be demanded, might seem wonderful; but that it should be conceded, would be more wonderful still.

God has called us to colonize Africa, as significantly as he called our fathers to colonize at Plymouth, or our foreign missionaries to sit down at Ceylon, or Owhyhee—and has he reversed the call? Has the trump of God warned us to desist? Have the elements made insurrection against us, or the stars in their courses fought against us, or such infatuation been poured out upon us as indicates his purpose to destroy? No voice from heaven has warned us from Africa; and no calamities which did not more powerfully obstruct the primitive Christians and the puritan colonists, and no mistakes have happened to us but such as are common to men in conducting difficult and distant enterprises.

Why then should we abandon Africa? who would take up the work under better auspices? No visible association exists, and plan tested by experience, while an effort is making to divert all thought and interest and effort from Africa. To be absorbed in the experiment of abolition, is planting the seeds of sanguine hope, and putting on the harness with a confidence that might better befit the putting it off. Why then should we abandon the colonization of Africa? Is the resurrection of Africa, inconsistent with the co-temporaneous resurrection of her exiled sons? Must one sleep in the dust until the other arises? May not the trump of God sound both from their graves at the same time?

But were the interests of Africa in collision with those of abolition, is it a settled point that the cause of Africa must be relinquished. Here, two millions and a half of souls are in bondage; there, if I mistake not, more than a hundred millions. Here, evangelical light shines duly upon all, and intensely upon few; while in Africa, one hundred millions sit in darkness and in the region of the shadow of death. Here though no finger were lifted, the night is far spent and the day is at hand; a course of providential movements has commenced that co-operation may accelerate, but opposition cannot hinder. But what causes of promised deliverance lie in the bosom of Africa, and to what external aid can she look, when colonial protection is withdrawn, and the slavetrader and the petty despot maintain the empire of despotism and traffic in desolation.

In this view of the subject, who would take, willingly, the responsibility of opposing the Colonization of Africa; and what friend of Africa will falter or desert her cause? Who that has ever given, will not give more than ever: and who that has plead her cause, will

not plead with renewed importunity? We oppose not the emancipation and elevation of the colored race.—We desire it sooner than it can come, we fear, by the means relied on by many. We have only to say to our brethren, hinder us not. Commend your cause to public confidence in your own way, and we will do the same with ours, and let the people judge; but let there be no controversy between us. But if, after all, the abandonment of colonization is demanded, as the only condition of peace, then we have made our election. If it be possible, as much as in us lieth, we will live peaceably, but we cannot abandon the one hundred millions of Africa. The bones of Mills would send groans from the bosom of the deep—His spirit sigh from heaven.—Deeper darkness settle down upon ill-fated Africa. The fires of war would rage on, and her captive hands drag their chains from the interior to the shore, to wail and die amid the horrors of the middle passage, or to drag out a miserable life amid stripes, servitude and blood.—If I forget thee, O Africa, let my right hand forget her cunning. If I do not plead thy cause, let my tongue cleave to the roof of my mouth.

SLAVERY IN CHURCHES.

The following letter will be read with much interest, as coming from one who is well known by many in New England. Mr. Sneed is a native of Kentucky, the son of a wealthy planter, and we presume a slaveholder. He came to Connecticut about 1815, and fitted for College in Farmington, Ct.; entered Yale College in 1817, and graduated in 1821. While in College, he was the hopeful subject of a religious revival, and carried the ardent temperament of the Kentuckian into his religious life. Religion was his only theme. He subsequently connected himself with the Theological Institute at Andover. During his preparatory course for the ministry, his visits to various parts of N. E. were instrumental of much good. Several to our knowledge, were induced, by his exertions, to enter on a religious life; some of whom are now active, efficient ministers of the Gospel. Aside from this, the article is worthy, at this time, of serious perusal by all the good people of New England.—*Bost. Rec.*

From the Cincinnati Journal.

NEW ALBANY IA. 24th JUNE, 1834.

*To the members of the Presbyteries
belonging to the Synod of Kentucky.*

DEAR BRETHREN,—I once had the honor and the happiness of being associated with you in the labors of the gospel in my native state, and I trust I can never cease to feel interested for the honor and prosperity of religion in these churches over which you preside and among which in times past I have gone preaching the gospel of Christ. Will you permit one who loves you and who knows how to appreciate the difficulties, with which you are called to contend, to make a suggestion on a subject in which you feel a continued and increasing interest. I know, brethren, that your hearts are much pained on the subject of slavery. I know you feel that the holding of men in involuntary bondage, except as a punishment for crime, is a sin against God. I know you feel that next to intemperance, slavery presents the greatest obstacle to the progress of the gospel among you; and that slavery must and will be abolished before the light of millennial glory shall shine on your fair and beautiful and fertile state: I know that your minds are deeply affected with the question, how shall we get rid of slavery? Without entering into a consideration of the difficulties which lie in your way, will you permit me to suggest an answer to the above question? But you will first permit me to remark, that I firmly believe that the great guilt of perpetuating slavery, rests upon the churches of our Lord Jesus Christ.

I firmly believe, that if, forty years ago, any one of the leading denominations of Christians in the United States had resolved, that ten years from that time slavery should not exist in their communion, and maintained their resolution, there would not have existed a single slave in all the length and breadth of our land at the present time. If either the Baptist or Methodist, or Presbyterian church had formed and maintained such a resolution, their influence would have acted like a little leaven, which would ere this have pervaded the whole mass.—My suggestion then is this, that in your Presbyteries and in your Synod you come to the resolution that, *slavery shall not exist in our churches after ten years.* Your better judgment will show you that it will be necessary to make some provision for minors who may join your churches who own slaves as an inheritance from their fathers, but who cannot dispose of them; and also for aged and infirm slaves, to whom it would be a great act of cruelty to turn them off upon the world. It would also be necessary to adopt a regulation to prevent any of your members who own slaves from selling them, and so of getting rid of them in that way. Adopt such regulations as will secure the object for your own churches; and also send a memorial to the general assembly of the Presbyterian church, praying that judicatory to send down to the Presbyteries, the same regulations to be by them adopted (if they concur) as a part of the immutable regulations of our church. Such a course will give all conscientious slave holders time to prepare their slaves for liberty, and will drive hypocritical professors from our communion. Other Christian denominations who love the cause of our Lord Jesus Christ, will follow your example. Many generous and noble-minded men, who are not Christians, will be forwarded in the work, as they now are in the cause of temperance. Public sentiment will receive an impulse which will banish slavery from the land. Let us also raise up on the banks of our beautiful Ohio, a number of schools for the education of colored youths, who shall be qualified to act in all the departments in which men are required, in our young and rising colony in Africa. Dear brethren, these suggestions are made in the spirit of kindness and brotherly love, hoping that they will rouse the minds of brethren much more capable of investigating the subject than myself. They are made at this time also, that, by discussing the subject, you may be prepared to act upon it in your Presbyteries and Synod in October next, and so send the subject up to the general assembly in the spring. Beloved brethren, it belongs to you to act first on this subject, as you are in the midst of slavery. Consider of it, take advice, and speak your minds.

With much Christian affection, your brother,
SAMUEL K. SNEED.

From Rev. J. Todd's "Lectures to Children."

ANGELS' JOY WHEN SINNERS REPENT.

Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out, he should grow cold, and pale, and seem to be dead. Your father takes the little boy in his arms and carries him home, and then they wrap him up in warm flannels and lay him on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in and shut the door, and in a few minutes the question is to be decided, whether or not the child can live. Oh! then, how would you go to the door, and walk round with a step as soft as velvet, and hearken to know whether the dear boy lives! And after you had listened for some time, treading softly, and speaking in whispers, and breathing short, the door opens, and your mother comes out, and there are

tears in her eyes! Is he dead? Oh! no—no—your little brother lives, and will be well again! Oh! what a thrill of joy do you all feel? What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the gospel has been taken as the remedy, and he is to live forever. Do you wonder that angels rejoice at it?

JESUS CHRIST TASTING DEATH.

I have almost done this Lecture. But I want to say a word more to these dear children, and to say, if I can such a thing, and in such a manner that they will not forget it. What I wish to say is this, that it is very wrong not to love Jesus Christ for his mercy in tasting death for every man.

Now suppose I should say to you, "Children, I am now going to tell you a story about myself, and the story is this. Just suppose it true. I was once out on the great waters, far out upon the ocean in a large ship, going to the Indies. One fine morning another ship came in sight and bent her course so as to come straight towards us. We were afraid of her, and so we hoisted up every sail we could, in order to get away. But she gained upon us and we could not escape. So she sailed up to us, a great ship, full of men, and guns, and swords.—They took us all, and carried us to their country and put irons on our hands and on our feet, and stripped off our cloths and sold us in the market for slaves, just as they would cattle. I was bought by a cruel, wicked man, who almost starved me, and who used to whip me every day till the blood ran down my back. So I lived for years. The news at length reached my native place. And then the richest and best man in the whole country, and one whom I had always treated unkindly, heard of my condition. He felt for me. At once he sold his house and lands, and every thing he had, and took me out of slavery. When he got there he told what he wanted. My master would not sell me. The good man offered all his money and to become poor himself. No, —my master would not take it. At last the good man offered to become a slave himself, if I might be set at liberty. The offer was accepted. I had the irons taken off from my hands, and put on his; and the stripes which I had received, were laid upon him. I saw him a poor slave, and knew that he had left home and friends and become a slave, to buy my freedom! I came home to my friends, where I have a home and so many blessings. And now I forget that friend who became a slave in my place. I never speak of him; I never write to him, never thank him; I never tried to love him or his friends! Is not this ungrateful? Is it not wrong, and sinful? And have I not got a wicked heart?

Now just see how this applies to us. We were all taken and made slaves by sin. We were all in bondage, and all ruined. Jesus Christ was in heaven with the Father. His eye pitied us. He was rich, and had all in heaven for his own; but he became a poor man.—For our sakes he became poor. He came like an angel on the wings of love, down to this world, where we poor slaves live. He would buy us. And he bought us by becoming a curse for us; bought us, "not with corruptible things as with silver and gold," but by his own precious blood. "The Lord hath laid on him the iniquity of us all, and by his stripes we are healed." Ought we not to love Jesus Christ, and that too, with all the heart?

GIVING ACCOUNT TO GOD.

There is another way by which you may know whether or not you are sinners; and that is, by asking your own hearts. Let the boys of a family be at play together on a mild afternoon. Their father tells them they must be careful and do no mischief. But when he comes home at night he finds some one has cut, and mangled,

and killed some of his young fruit trees. One of his boys has done it. He calls them to an account. Now who is afraid to be called to the account? Most plainly the boy who has done the mischief. The rest are not afraid. So with you. No child would be afraid of God, were it not that the heart tells him that he is a sinner.

CHINA.

As we expect ere long to see this vast kingdom conquered and given to Christ as an heritage, and as we have some laborers in the field, and others on their way to it, a knowledge of the country becomes highly necessary. We copy from the Boston Recorder the following sketch made at the Monthly Concert at Park street.

Dr. Wisner, at the opening of the meeting, stated that China was the subject for this evening in the churches of this city:

1. *When was China settled?* was first considered.—Probably as early after the flood, or even earlier than the west of Asia; as multitudes came from the east, while the west was but thinly settled. And the bible tells us, that the early inhabitants came from the east to Shinar. He also stated that there is some evidence that the ark rested on the mountains of China.

2. *Extent.* China is the largest empire in territory on the globe, excepting Russia. It embraces China Proper, Corea, Mantchoo Tartary, Mongolia, Little Bokaria, Thibet, and the adjacent Islands; extending through 40 degrees of Latitude and 77 degrees of Longitude.

3. *Government.* The reigning emperor is a Mantchoo Tartar. This branch of the Tartar race conquered China in 1644; since which time they have retained the rule. The government is absolute and of the most despotic kind. It is the patriarchal system carried out to its fullest extent. The first of all duties is for children to obey their parents; and for the people to obey the emperor, the great parent of all. On the other hand, the power of parents over their children, and of the emperor over the people, is absolute, including that of life and death.

To show how deeply this principle is in-wrought into the very structure of society, a Traet was some time since condemned as heretical, because it taught that reverence is first due to God; which they said, is contrary to reason and common sense. The emperor has power even over the gods; he may elevate or depress them in rank, and make or unmake them.

4. *How can such a government be carried on?* it may be asked. The emperor has ministers about him; and so on, by different grades, down to magistrates over every ten families. Each magistrate has absolute power over all under him.

Punishments are frequent and severe. Capital punishments often take place, but the most common is the bastinado, which is very cruel. These punishments are inflicted at the will of the magistrate. To show their submission to chastisement, the victim after he has received his bastinado, is obliged to kneel down before his punisher, and if he is able, bow three times and thank him for his kindness in thus studying to promote his welfare.

5. *Population.* The common estimate of the dense population of China is corroborated by Dr. Morrison, Mr. Bridgman and others; and is believed not to fall short of 350 millions. Nor is this unaccountable; since under the present dynasty of nearly 200 years, no wars have prevailed. Travelers speak of the provinces as pouring forth their multitudes, not like the densely settled parts of Europe, but like their large cities at the time of general festivals.

6. *Language.* There are two kinds of language.

First. The spoken, which is of various dialects, so different, that different tribes cannot understand each other. Second. The written language, which is one and the same; not only through China, but in Japan, Siam, &c., so that 400 millions, or one half the people of the globe, and all who can read, can understand it. The Chinese characters do not stand for words as in our language, but for ideas; similar to our Arabic figures, 1, 2, 3, &c. To these the English give one name, the French another, the Germans another, the Arabians another, but all have the same idea when the figure is presented to the eye. Thus it is with the Chinese characters. Can any thing be more marvelous, in the providence of God, for the spread of the gospel?

7. *Religion.* There are three systems of religion, prevalent in China, Confucianism, Tahooism, and Boodhism.

Confucius lived about 550 years before Christ. His religion is something like the rationalism of the present day. What a man believes is of little consequence, provided he leads a good moral life. His precepts are many of them good, so far as they extend; but are radically defective in principle. His instructions had reference chiefly to social intercourse. His system was calculated only for the learned and contemplative, and hence had no influence over the common people. To remedy this evil, Tahoo introduced his system; but went into speculations respecting the nature and relations of gods; so that his system failed of its end, and was not embraced by the common people.

Boodhism was next introduced, from Ceylon. Boodh was originally a mortal man. After various transmigrations, some of which were into the meaner animals, on account of his sins, and after having suffered in hell 80,000 years, he resolved to reform and become a god. He was then born the son of a Hindoo King, and raised himself by austerities to his present dignity. The highest aim of Boodhism is inseparability. The doctrine of the Boodhists is, that there are periods of the revolutions of things, each of which occupies millions of ages; and they are now living in one of those cycles.

Over the various countries of the east, Boodh is the principal god. In China, he is Boodh, in Thibet, the Grand Lama, &c. When this cycle has passed, he will be absorbed in the supreme divinity, and another god will take his place. This religion added the doctor, has more devotees than any other. They may worship as many other gods as they please, or believe as they please, if they only believe in Boodh. Of the introduction of Boodhism into China, the Chinese writers give the following account. In the year 63, or about 30 years after the crucifixion, the emperor was informed in a dream that the HOLY ONE was born in the west. The ministers of religion recollected that something was said in the sacred odes of the rise of such a personage. They concluded therefore that the period had arrived when he was to appear. The emperor despatched ambassadors to the west, to bring some disciples of the new-born sage. They proceeded as far as Ceylon, and brought thence some priests of Boodh, when, being friendly, the government rapidly propagated their system, which soon became the popular religion of the country.

8. *Introduction of Christianity.* Christianity was introduced into China by the Nestorians in the seventh century; and was continued for three or four centuries. What now remains of it we cannot at present know.—The Roman Catholics entered China about 1550.—When this religion was declining in Europe, the Jesuits were making great efforts in the east. They met with great success. By means of pictures and imposing ceremonies, and by their knowledge of astronomy, and by allowing the Chinese to retain their customs and practices, if they would only profess the catholic religion and be baptized, they converted great numbers.

It was at length suspected they were meddling with the affairs of government; persecutions arose, and they were driven from China. As the character of their converts was not changed, of course they soon fell back to idolatry.

Protestant Missions. Dr. Morrison, the first Protestant missionary, entered China in 1807; who was for a while associated with Dr. Milne. The labors of Dr. Morrison in translating the whole bible into Chinese are well known. Rev. Mr. Bridgman, of the American Board, arrived in 1839.

Dr. W. then enumerated the American and English missionaries now in or near China, and on their way thither. Gutzlaff has proved, he said, that China may be entered; that access may be had to the Chinese.—Here he has been laboring since 1834. The Bible and Tracts are now distributed in great numbers. Converts have been made, particularly Leang Afa, the first Chinese convert, who was a printer by trade.

Another important fact, which has hitherto been doubted, has recently been made certain in this country, viz. that the Chinese blocks can be stereotyped.

Providence respecting China.—Three or four years since, the enterprise was commenced by the American Board Societies of sending Bibles and Tracts to the countries. The design was well received and responded to by the churches. Just about this time, Gutzlaff resolved to enter China. The result is well known.

Another remarkable coincidence of Providence.—In view of the facts recently brought to light, that the written Chinese language is universally understood; that the Chinese are a reading people, gaining all their knowledge of religion from their sacred books, having no priests to instruct them; that the cry of Gutzlaff, Leang-Afa, and others, is give us books and tracts to any extent and we can circulate them; that these tracts and books may be stereotyped; the American Board determined to establish a printing establishment. In looking around for a place near China, where it might be located without the possibility of interference from the native powers, they fixed their eye on Singapore, a port belonging to the English at the southern extremity of Malacca. About two weeks since, when their plans were just formed, they received a letter informing them that the missionaries at Canton had purchased in Singapore, a large printing establishment. This had belonged to the English. There are two presses, and fonts of type in six different languages, and a foundry for casting all these different types. The original cost was \$4,000, but it was offered to the missionaries for \$1,500, that being the amount of the debt with which it was incumbered.

Singapore, Dr. W. said, is one of the most important points in the east. Here 110 vessels and junks arrive and depart every month, touching all the ports of China, and the neighboring countries.

We will only add, the inquiry hitherto has been, while we have been reviewing the openings of Providence for the spread of the Gospel, where are we to find the men to preach the gospel?

But here we have brought before us half the world who read one language, and get all their religion by reading. The Bible is translated, and Gutzlaff, Morrison, Leang-Afa, and others are preparing tracts, thousands and millions of which they want the means to print and circulate. The call we know will be heard.

HOW ARE REVIVALS HINDERED.

When Christians speak evil of other evangelical denominations. The cause of Christ is one. All true Christians are disciples of the same Divine Master; all desire and pray for the advancement of the Redeemer's kingdom; all hope to enjoy the same heaven of rest; and it seems that all should be co-

workers in the great vineyard. But this, in the strictest sense, is not always the case. The time of "bitter persecution" is past; and it would be well for the church if the time of "evil speaking" were past also. The vituperations thrown out against one denomination by the members of another, are productive of the most serious evils. Serious impressions are destroyed, and the inquirer after truth is at a loss what to think or how to act; the attachment between Christians is lessened; and the good which one might do is counteracted by the inconsiderate action of another. Nor is this confined to private Christians. We have heard the preacher even, speak things not convenient touching some peculiarities of a denomination to which he chanced not to belong. This is setting an example before his brethren to follow which will do no one any good. And we ardently hope that this practice will be highly deprecated and wholly avoided by all our brethren, public or private. If any thing is said against us, nothing is required in turn. All in the Christian world see not precisely alike in things of minor consequence, and if we cannot speak well of the effort of another to do good, let us say nothing.—*Morning Star.*

From the Cincinnati Journal.

THE MAIN QUESTION.—Is it not to be feared that the undue heat of party excitement touching the points involved in the slavery discussions, the grand and leading subject of saving men from eternal perdition has been too much overlooked? We put this interrogatory, most affectionately, to all the friends of Christ, by whatever name they may be called. Is it not so, and ought it thus to be? Here is a topic, important indeed, but soul-absorbing, and yet dividing the Christian church; while the other is one in which we can all unite, who love the Lord Jesus in sincerity, and be helpers in each other's faith and labor. Is it not time for us to stop, or at all events, to slacken our speed in this contention, and to devote more of our time and energies to the cause for which the Son of God laid down his life? Will not the remedy for slavery be more safely and effectually applied, if it be made more subordinate in our own view than it now is, to the great work of God's salvation? We do believe, that the Christian temper has been marred by the high-pressure excitement under which we have been acting for some time past, and that the impatient have not learned much from our example, that they might practice with profit to their own souls. Let Christians look at this matter, and examine their own hearts, and see if these things be not so.

SECESSIONS FROM THE ESTABLISHMENT.—We understand that a considerable stir has been lately made in the town of Fairford, Gloucestershire, and its vicinity, by the recent secession of two clergymen from the Established Church, Mr. Smith, formerly curate at Fairford, and Mr. Peters, resident at a neighboring village, a magistrate, and in possession of considerable church preferment. The latter gentleman has commenced preaching in a barn fitted up for the purpose, in the village of Quenington, where he resided. Both have published their reason for leaving the Establishment.

London Paper.

Mr. and Mrs. Smith, of the Palestine Mission, have arrived at Beyroot, and letters from that place, dated Feb. 6, 1834, announce the continuance of health to the other missionaries.—*Truth.*

Learning is the temperance of youth; the comfort of old age, and the only sure guide to honor and pre-
 ferment.

Temperance Reform.

TEMPERANCE.

The following article is extracted from the "*Mariner's and Seafarer's Magazine*," printed in London:

We took up the Sixth Report of the American Temperance Society, (first reported by the British and Foreign Temperance Society,) with a lively remembrance of the pleasure which we had derived from the perusal of the former reports of this young Hercules in the Western Hemisphere, and our expectations have been if possible more than realized by the contents of this most admirably written production. We had prepared to make one or two brief extracts, but as we read on, paragraph after paragraph appeared, each more striking than the rest, until we gave up all hope of rendering anything like justice to its great merits. Our readers must purchase it and read for themselves, (the price is one shilling.) It should be in the hands of every man in the country. Our Legislators should read, mark, learn, and inwardly digest this invaluable expose. *It is worth all the Parliamentary returns in the world.*—Our Ministers of Government and Magistrates should study every page. Our Clergy, also, both in and out of the established Church, with their Wardens, Elders, Deacons, Vestry and Sessions. Oh, when will they do justice to this most important subject. To all those persons we commend it, and shall rejoice to have it in the hands of each, and all of them and of every other man in the kingdom, for we are persuaded so many minds would be stirred up to efficient action that there would be no lack of helpers in this cause throughout the whole extent of our dominions.

Our distillers and spirit vendors too—where is the man who can read these thrilling, these heart-searching appeals and continue an agent in the foul and fatal traffic. We urge upon all, from the highest to the lowest, to aid in the circulation of this report, to the utmost of their power, assured as we are, that it will prove one of the most powerful aids to the cause of temperance which has appeared in this or in any other country. England is not yet awake to the subject; so completely have ignorance and prejudice fettered all classes of the community, that they hug with the most tenacious grasp, the viper which has filled with its poison every quarter of our land. We want arousing by a mighty and united effort, and the blessing of the Almighty so eminently and signally bestowed upon our American brethren, will cheer us on in this arduous, but interesting work of benevolence. Certainly we have never met with a more convincing and persuasive advocate and auxiliary than this cheering "Sixth Report of the American Temperance Society."

TEMPERANCE CONVENTION OF YOUNG MEN.

Held at Worcester, July 1, & 2.

The number of delegates present was over 420, most of them Young men literally; some were older. "The whole affair from beginning to end was marked by the generous ardor of young men, while at the same time it was conducted with a dignity and propriety worthy of any age."

Resolutions were passed, declaring the traffic in ardent spirit an immorality;—expressing an ardent desire that seamen may more fully be brought under the influence of this moral reform;—declaring that there is an inconsistency in our system of legislation

unworthy of the spirit and intelligence of this day—for, while we require the maintenance of schools to promote knowledge and virtue, we license schools of profligacy and vice—while we build prisons and forbid crimes, we license that which fills the one, and promotes the other—we legalize the cause and punish the effect—and professing to be a Christian people, we receive into our treasury the price for which we bid the sacred means of shutting heaven against our fellow-men; declaring the opinion, that the complete success of the temperance reform demands the formation of Societies upon the principle of total abstinence from all intoxicating liquors, as articles of common drink; recommending the formation of new Societies for that purpose to the Young Men of the Commonwealth, (not altering the pledge of the existing Societies;) declaring that such persons or Societies as have adopted the total abstinence principle for the purpose of promoting the cause of temperance, are entitled to the warmest approbation of the Convention, [debated and passed unanimously;] recommending to the Young Men of the Commonwealth, and to the people generally, the organization of Societies, whose pledge shall exclude the use of wines, and all other liquors containing alcohol as articles of drink, [debated nearly a whole day, and adopted by a vote of about 6 to 1;] that as the traffic in ardent spirits as a drink is morally wrong, it ought to be neither licensed nor tolerated by law; that the existing license laws of this Commonwealth ought to be repealed, and in their place other statutes be enacted, which shall make the sale of ardent spirits a penal offense; that the members of this Convention will do all in their power, by judicious and constitutional means, to procure the desired reform in the laws of this Commonwealth, [the last three passed unanimously.]

Other resolutions condemned the shipment of ardent spirits to foreign ports; condemned the sale of them by justices of the peace; giving thanks to the Catholic clergymen of Albany, N. Y., for having organized a Catholic Temperance Society in that place; appointed a committee of seven to draft an address from the Convention to the Young Men of Massachusetts; and instructing the Secretaries to publish 2000 copies of the proceedings, the expense of which was provided for.

Many excellent remarks and speeches were made. A highly interesting public meeting was held on the evening of the 1st, when addresses were made by H. Mann, B. B. Thatcher, and Rev. Mr. Taylor, all of Boston.

Horace Mann, Esq. of Boston was President of the Convention; there were also four Vice Presidents, and four Secretaries, of whom Dr. J. W. Graves of this town was one.—*Lowell Obs.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, Mr. William S. Hotchkiss, aged 64 years.

At Saratoga Springs, on the 11th inst., Hon. Benjamin F. Deming, Member of Congress from Vermont.

Poetry.

HYMN.

Sung at Concord N. H. July 4th.

How oppression's wide dominion
Blasts the beauty of our land;
Oh that Slavery's cruel pinion
Now were loos'd by mercy's hand!
Come, ye friends of freedom's glory,
Come and weep for men in chains;
Hasten forth the cheering story,
"Ethiop's free—and justice reigns."
Where's the heart that is not bleeding
For the poor degraded slave?
Who can cease his fervent pleading,
Heaven from bondage him to save?
He whose pity freely bought us
With his precious, flowing blood,
Has most kindly, plainly taught us,
"Do to all what's right and good!"
How can we who boast of standing
With the free—among the brave;
We who scorn a king's commanding,
Crush beneath our feet the slave?
How can we enslave a brother
While we kneel at freedom's foot;
Or with chains oppress another,
Whom in friendship we should greet?
See the slave and master's dwelling
When they fill the lowly grave;
See alike their tomb stones, telling
Nought of master more than slave!
See them stand in highest regions
When the judgment day shall come;
They, alike, among the legions
Wait for their eternal home.
Then let every chain be broken,
Every captive freedom know;
Let the glad'ning truth be spoken
To the sons of want and woe:
Justice, love and light are spreading
Their full glory wide and far;
Ye who now are toiling, bleeding,
Soon shall hail bright Freedom's star!

Jeer not others upon any occasion. If they be foolish, God hath denied them understanding; if they be vicious, you ought to pity them, not revile them; if deformed, God framed their bodies, and will you scorn his workmanship? Are you wiser than your Creator? If poor, poverty was designed for a motive to charity, not to contempt; you cannot see what riches they have within. Especially despise not your aged parents, if they be come to their second childhood, and be not so wise as formerly; they are yet your parents, your duty is not diminished.

Western Essays against Slavery.—For the information of the good people in the east, who are ignorant of the fact, we think it our duty to state, that there are now west of the mountains, a sufficient number of published articles against slavery, to make a respectable octavo volume. They are scattered widely, but it is impossible to gather such a mass as would put to flight the charge, that "fear of losing their daily bread deterred the Editors in the valley, from writing and publishing against this odious sin." We are unwilling to sit quietly under this imputation, and desire that the truth may be known over the country.

We are, and have ever been, as willing to write against slavery, as to oppose gambling, intemperance, and the kindred vices.—*Cin. Journal.*

How tender we become all at once towards those whose fall gratifies our pride! Envy always ashamed and tired of itself, is glad thus to be able to turn into pity!

Great care must be taken as to the end of our actions; for this, like the altar, sanctifies the gift; as is the end such is the man. He whose end is worldly, is himself earthly; but if God be a man's end, it makes him God-like.
Brooks.

The more a man is contemplative, the more happy he is, and assimilated to the divine essence.

Solitude relieves us when we are sick of company; and conversation, when we are weary of being alone.

Knowledge is the treasury of the mind; discretion the key to it; and it illustrates all other learning, as the lapidary doth unpolished diamonds.

The whole universe is your library; conversation living studies; and remarks upon them are your best tutors.

To hear the discourse of wise men delights us, and their company inspires us with noble and generous contemplations.

Courteous behavior and prudent communication, are the most becoming ornaments to a young man; with which he may best be furnished by timely education, and the virtuous example of his parents and governors.

If you desire to be wiser, think not yourself wise enough. He that instructs one that thinks himself wise enough, hath a fool to his scholar; he that thinks himself wise enough to instruct himself, hath a fool to his master.

Unless there be a strict hand over us in the institution of our youth, we are in danger to be lost for ever. He that spares the rod, hates the child; and the severity of an early discipline is one of the greatest obligations that a son can have to a tender parent.

'Tis best to depend on Him, who is absolutely independent,—i. e. God.—1 Tim. vi. 17.

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